THE WOMEN'S MISSIONARY MAGAZINE

—OF THE—

UNITED PRESBYTERIAN CHURCH.

VOL, 16. FEBRUARY, 1903. No. 7.

Early Preparation for the Missionary Campaign.

BY MRS. W. S. HEADE, CAMBRIDGE, O.

A MAN writing on the "one thing needful for missions" said: "We are looking for a panacea, the church is indisposed. The symptoms are in the pocket, but the doctors differ as to the seat of the disease, while the remedies suggested are as various as the diagnosis. One has a forward movement; another, a plan for evangelizing the world in the present generation; another would alter the executive committee, or change the secretaries, or federate the societies, or get every church or individual to support a missionary, or payment of one." These are all good remedies; provided the patient is the victim of the disease for which these are specifics.

The situation in the church is this: Societies of women of mature age have been studying the missionary situation for years. Our young people's organizations are taking up the matter with zeal and much discretion. None of the plans which were being applied from without, and none of the methods used within the church, until recently were securing, or attempting to secure, the one thing needful—a new generation of missionary workers.

We are all now convinced that the work of missions is not a skirmish, but a campaign. When we believed it to be a skirmish we could carry on the plan by volunteers; but for this campaign we must stop to build our West Points and lay our training camps for our cadets who shall lead the regular army who are to take up the unfinished war after we have been laid in soldiers' graves. If psychology's first message to the church is, redeem humanity while it is in its childhood, its second message must be to solve the problem of missions by making the children missionaries, and one of the sorest needs of missions today is systematic and sensible instruction of children on this subject. The stewardship which Christ left to every generation has been neglected in this regard, and even in this generation our missionary anniversaries and church conferences are attended largely by gray heads.

The argument for giving careful missionary instruction to the children is briefly this: Childhood is the time of habit-making and of receiving, by imitation, ideals which will later form themselves into principles. Instructions given now will never be forgotten. Missionary instruction is important for the child's sake

as much as for the sake of future missions. The best way to save a child's soul is to get the child interested in some one else's soul. This is the most direct means and makes the most unselfish character. As they are passing through the romantic and upreaching period, it is the time when brave deeds and great lives fill the imagination. This missionary work should begin in the Christian homes, which is the best place to reach the young people. The first step is—give each one of your children a Bible for his very own, direct the reading and train them according to the very best light you have by the help of your heavenly Father. What you leave undone, stays undone; some one else may take your children and do something else that takes its place. But that is not the thing you were to do. In that which was given you to do for your children, there is a touch of yourself, which belongs to the child and which no one else can give him, and that will be forever lost if you fail to put it there. To nourish a missionary spirit is to enlarge, expand, ennoble the whole spiritual life. "Where missionary songs are sung at the cradle and prayers for the heathen are taught to lisping lips at the mother's knee; where simple facts about the awful needs of pagan homes and hearts are fed to the children for food for thought and tonic for self-denial, and the habit is thus early imparted of looking beyond personal comfort and pleasure and feeling sympathy for lost souls,—a new and strange quality is given to character. It is no strange thing, therefore, that in homes where a true missionary atmosphere is habitually breathed, we find children insensibly growing up to devote themselves and their substance to God."

"As the mother hour by hour
Feels her child's awakening power,
  Earnestly she prays
That the love of God will fold it
In His everlasting arms, and hold it
  Ever in His ways.

But she knows that she is sent
To fulfill His love's intent
  Toward her little one;
And she quickens each endeavor;
For His love and care are ever
  Working through her own."

While we all agree that the home is the "sanctuary of humanity, the temple wherein the flame of divinity is kept alive and burning," at the same time we all agree in the importance and efficacy of united effort. Little children were brought to Jesus to bless, to touch them, and who shall dare to limit the influence exerted by that benediction on their future lives? But when the disciples saw the mothers pressing toward the Saviour they repelled them. Babes could understand nothing; Jesus had great questions before Him to be decided and must not be annoyed in this way—*they* thought, but soon saw their mistake when His great loving arms were extended to receive them as He said, "Suffer the little ones to come unto me and forbid them not," and his command, "Feed my lambs," is convincing proof that He has a work for the children to do, not only through individual but organized effort, and that it is never too early to begin to nurture spiritual life. The mistake lies not in the when, but the how.

Francis E. Clark says it is indicative of better things to come to the church of God when, with patience, care and loving zeal, generation after generation shall have been trained from the cradle for Christ, and with this aim in view Cradle Roll or Little Light Bearer's Circle has been established in our Junior Missionary Society. All Christian parents commit to God the keeping of their children, at their birth, and at the same time we believe they should be identified with the mission work of the church by placing their names on this roll. Then begin teaching them so early that they cannot remember when they began to learn about Jesus and the work He has given them to do, nor when they were taught to give systematically to the Lord. This branch of the society holds its meetings once a year, in June, when the mothers come with their babies under six years of age, and pay into the treasury, annually, twenty five cents for each baby. What father or mother will

begrudge twenty five cents a year in recognition of God's merciful kindness in that this child was born in a Christian rather than a heathen land?

Many of our older Juniors can do much by "talking up" a L. L. B's Circle where there is none, and by so doing will insure the growth of their society, as its ranks may be yearly reinforced from the ranks of those who,

"Began in the cradle in earliest youth
To send to the Christless, God's precious truth."

What your children will do for Jesus depends largely upon the effort you make to have your little ones enrolled among the mission workers of the church.

But out of his babyhood, baby must grow,
A soul is born with him—it stirs even now;
'Twill unfold like a flower in God's sunshine andair,
May he help me to guard it and keep it still there."

It has become plain that a child can become a Christian in a child-like way,—quietly and naturally, says Dr. Vincent, and that parental training and guidance are the means used by the Holy Spirit in bringing the child to Christ. At the age of six the children are full of activity and zeal, and a weighty responsibility rests upon the parents and the church to care for and train them. With their quick sympathies and natural enthusiasm, children can be interested in almost any worthy object, and are ready to throw themselves, soul and body, into the work brought before them.

At this point, then, they are ready to become active members of the Junior Missionary Society. We have said that each child should be furnished with a Bible, and taught it. We cannot teach the Bible perfectly unless we teach missions, not only of the apostolic chureh, but the missions of the present. "Go ye into all the world and preach the gospel," holds good today and will continue to do so until "all the world" is brought to Jesus. "Why stand ye here all the day idle? Where hast thou gleaned today? The Lord loveth a cheerful giver. Give ye them to eat. Believe in the Lord Jesus Christ and thou shalt be saved." On every page of this blessed Word is a command or an incentive to work.

The result of this teaching we shall never know in full. Robert E. Speer says, "I date my personal experience of the Christian life from my reception of the missionary spirit." We cannot begin too early to interest the children in this work God has given us to do, presenting it to them in the most interesting manner possible. To young children we may give graphic lessons in foreign dress and ways, appealing to wonder and pity. Later, we may use the romantic and heroic. Missionary biographies, told as great stories are told, are the best means of stimulating the heart both with emulation and ideal. For impression, we must give instruction, but for expression, which philosophers tell us is "the reaction demanded after impression." we must give to our trained cadets the vigil, the reconnoissance, the march and the battlefield in the forms of actual service.

Thus trained from babyhood to manhood and womanhood, we will have a standing army not of young women largely, but of young men also, fully equipped and ready for God's call to actual service. Can we think of any thing grander and more beautiful than an army of babies, youths, young men and young women ready to take the whole wide world for Jesus?

But why are not recruits for this standing army being gathered in faster? "Too much trouble?" "Haven't time?" Can we not give less time to the adornment of the children's bodies? Make a little less effort to lay up much of this world's goods for them, and give more time to the training of their immortal souls? So few children in your congregation that it is not worth while to try to organize? A pastor was rebuked for careless work because there had been but one addition to his congregation during the year, and that one *only a boy*. But that boy was Robert Moffett. Had the pastor's work been a failure? Do you excuse yourself because the children are too much scattered? If you cannot meet once a week

or once a month, can you not bring them together once in six months, or better still, once in three months, arranging the meeting beforehand with an interesting program, setting aside the day for that purpose as you do the day for closing school, a pic-nic, or for "week-day" preaching? Only boys and girls? Oh, my dear friends, they are worth it, they are worth it.

Those who have read "Timothy's Quest" will remember how reluctantly "Aunt Vilda" assumed the care of little Gay and Timothy; it was so long before she realized that the Lord had sent them to her. She saw in them only stray waifs to whom she was under no obligations, but her conscience was not at ease with this sort of reasoning, and one night her slumber was troubled. She seemed to be walking through peaceful meadows brown with autumn, when all at once there arose in the path steep hills and rocky mountains—she felt too tired and too old to climb, but there was nothing else to be done. And just as she began the toilsome ascent, a child appeared and catching her helplessly by the skirts implored to be taken with her. She refused and went alone, but miracle of miracles, when she reached the crest of the first hill the child was there before her, still beseeching to be carried. And again she refused, and again she wearily climbed the heights alone, always meeting the child when she reached their summits, and always enacting the same scene. At last she cried in despair, "Ask me no more for I have not strength enough for my own needs,"—and the child said, "I will help you," and straightway crept into her arms and nestled there as one who would not be denied—and she took up her burden and walked. And as she climbed the weight grew lighter and lighter, till at length the clinging arms seemed to give her peace and strength, and when she neared the crest of the highest mountain, she felt new life throbbing in her veins, and new hopes stirring in her heart, and she remembered no more the pain and weariness of her journey. And all at once a bright angel appeared to her and traced the letters of a word upon her forehead, and the word she traced was—Inasmuch.

Did it pay?

A Junior Leader's Qualifications.

By Mrs. J. W. Harsha, Oxford, O.

A Junior society is needed in every church, for at least three reasons: As an agency for training the children for the Young People's and Women's Missionary Society. 2—By means of it the children are early taught the principles of Christian doctrine and Christian living, and to serve on committees and do Christian work. 3—They begin while very young to think for themselves and gain ease and self-command in performing the duties of the prayer-meet- and other religious services.

The Junior Society is a great aid in winning the children for Christ and His church and in fitting them to do better work than their parents could do at their age. The society is not merely a Christian school for instruction, or a mere meeting for prayer, but it is a training class for actually learning *to do* Christian work and to take part in Christian worship. It is a society for *doing*. Therefore the leader must *lead* children *to do*.

This object is the greatest that can possibly enlist human activity, being nothing less than to mold infant lives for Christ's service on earth and fashion child souls for His glory in Heaven.

In accomplishing this object special opportunities come to the Junior leader. In large measure it is virgin soil which she has to cultivate. She has the pure unsullied lives that are to be formed not

reformed. Many children come to her even from Christian homes whose bodies may have been well cared for, but whose soul culture has been neglected. Not long since I read this startling sentence, "How many mothers—in effect if not in words—exclaim daily to their children, 'Get away, little soul, while I trim a dress for your little body.'" Yes, it may be true that we mothers are so absorbed in caring for the bodies that we do neglect the souls, and if this be true in Christian homes how much greater the need for spiritual instruction among the children of the godless. Hence the greatness of the opportunities coming to our Junior leaders to guide these little ones into the way of life.

It must be, therefore, that the underlying all other qualifications for successful leadership should be a realizing sense of the necessity and importance of the work. To know as a deep and heartfelt conviction the origin, worth and destiny of a human soul will give the leader a proper conception of her work and such earnestness of purpose and unfailing zeal that necessary qualifications will naturally grow out of this first great fitness. Such a leader will perceive, not a little band of children, some attractive, some otherwise, to be kept quiet and interested perhaps for a certain period so many times a month, but she will recognize and feel that in this group of restless little ones are marvelous possibilities for time and for eternity; that here are the faithful misssionaries, the great preachers, the earnest Christian workers, the useful citizens of the future, or tbe law breakers, criminals and infidels of the years to come, and she will comprehend that upon her in large measure rests the responsibility for their future. This great fact will strengthen her faith, brighten her hope, lift up her heart in courage, and every effort will seem worth while.

Realizing the vital importance of her work, she will possess that qualification which the great Apostle calls *steadfastness.* In this respect Paul would have been an ideal Junior leader, because to indifferent parents, listless children, meager attendance, failure to see results, he would have said, "None of these things move me." Have you ever heard a Junior leader say, "I have asked that child half a dozen times to come to our meetings and I shan't ask him again, it's no use?" Of course you have heard this or something like it. That leader does not possess steadfastness or she would not give up the child 'till he died or moved away. The souls of these children for whom she labors are worth more than all her possible effort. Let no one imagine for one moment that there is little real effort needed in order to be a Junior leader. This vain imagining is a reason why good leaders are so few. To be an efficient leader takes consecration, willingness to spend and be spent; love for children and a desire to secure their conversion.

In another sense the Junior leader ought to be immovable. She ought to be retained as long as possible. A frequent change of leaders is disastrous to the well being of the organization. May I present this word direct to the Junior leaders, to be pondered: "Therefore, my beloved sisters, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

A second qualification closely allied to the one just mentioned is *patience.* All who have had to do with children must recognize the importance of this qualification. Mrs. Browning has said, "I worked with patience, which is almost power." I think we may say it *is* power when exercised with children. A leader must control children without rasping them, or her influence over them is gone. She must also have patience in awaiting results. "He that would have a cake out of the wheat must needs tarry the grinding," and a greater than Shakespeare has said, "Be not weary in well doing, for in due season ye shall reap if ye faint not."

Another qualification for a Junior leader is *cheeriness.* The good leader is al-

ways merry, bright, buoyant, good-humored, sunshiny. If she ever does have a blue spell it doesn't manifest itself in the Junior meeting on a bad day when oniy a handful is present. The leader who is in earnest need never be afraid to be merry. Happiness is the best recommendation of Christianity. Of course the leader will distinguish between merriness and frivolity. Long faces and sad spirits are peculiarly out of place in a children's meeting. The wise man says, "A merry heart doeth good like medicine, but a broken spirit drieth up the bones."

Another and very essential qualification is *aptness to teach*. We may call this sympathy, talent, tact, or what we will. It means ability to cause the children to know, in a way to make the truth take hold and hold on. Fresh magnetic personality is a prime requisite here. The leader ought to lead and not monopolize all the time, nor use up all the subject. The children need a leader and not a commander. If you do not know what to do with the children, observe them, study them, draw them out. Let the child teach you what to do with him. Alas for thc teacher of children who does not learn more from the child than he can ever hope to teach him! As soon as the aptitudes of children are known it is surprising and pleasant to discover their availability for taking part. It is their meeting and nothing so pleases and encourages good attention and attendance as being of use. Make them feel it is their meeting, not a lecture, or mere lesson, or pastime, but their work that will succeed or fail according to each one's doing or not doing his part.

Now it is quite possible to possess most of these necessary qualifications which I have mentioned—steadfastness, patience, cheeriness, aptness to teach, and still the leader's work be largely mechanical and without lasting results. Why? Because

"Persuasion, friend, comes not by toil or art;
Hard study never made the matter clearer.
'Tis the live fountain in the speaker's heart
Sends forth the streams which meet the ravished hearer,
Then work away for life, heap book on book,
Line upon line. Heap precept on example.
The stupid multitude may gaze and look,
And fools may think your stock of wisdom ample;
But all remain unmoved. To touch the heart,
To make men feel, requires a different art.
To touch the heart the only secret known,
My worthy friend, is this: to have one of your own."

And as to what this heart power is there can be no secret. Paul in writing to the Corinthians concerning spiritual gifts said, "Covet earnestly the best gift, yet show I you a more excellent way. Though I speak with the tongues of men and of angels and though I have all faith so that I could remove mountains, and though I give my body to be burned and have not love it profiteth me nothing." And the kind of love of which he spake is the kind our Junior leaders need in all its fullness —the kind that beareth all things, believeth all things, hopeth all things, endureth all things—the kind that never faileth.

We put heart into our work when we love it, and the man or woman who works anywhere or at any thing without love works below his or her best. This love will promote steadfastness, foster patience, develop cheeriness, sanctify aptness to teach, and qualify the Junior leader for doing her great work.

THE CHILDREN

How Reach and Enlist Them in the Junior Missionary Society.

By Mrs. Martha J. Hill.

(Read at the meeting of the W. G. M. S., May, 1902.)

I HAVE read that in olden times in Athens when the audience grew weary and listless, there was one word which the orator need only casually mention which would instantly arouse the attention and awaken enthusiasm. That word was "Marathon." Its utterance would bring before the mind of every hearer a vision of Miltiades' great victory over the Persian host. Among missionary workers one word that ought to arouse every mind and quicken every heart is the word "Junior." When we consider that, in a few short years, upon the Juniors of today will depend all the work of the church, this word comes to us freighted with the possibility of great achievements in the future for Christ and the church, but that the boys and girls may undertake intelligently and do efficiently the work committed to them, and achieve these great results, they need to be trained for the work. Since in no other organization of our church do the children get the information about the work of our own church and the training along missionary lines that they get in our Junior Missionary Society our subject, "How Reach and Enlist the Children in the Junior Missionary Society" is an exceedingly practical and important one.

I do not now present any new or patent plan guaranteed to bring about these results with little or no labor. "Nothing great is lightly won." I can only suggest plans that have been tried and found helpful, hoping that from these suggestions you may get something that you can adapt to your own work; for after all each leader must study her own field and work in her own way, always seeking God's blessing on her efforts.

There are two parts to my subject: 1. How reach the children; 2. How enlist or interest them.

The expression "Go and bring them," as one has said, answers the first part, and the following plan, suggested by a successful Sabbath-school worker, recommends itself. Find the name of every family connected with your church, either members or adherents. Organize a regular calling system, and try to have all the children identified with your society; the children over five years of age as active members; those under five, as members of Cradle Roll. These visits will give opportunities for meeting and interesting the mothers, without whose co-operation it is hardly possible to succeed.

One of our societies recently adopted a novel plan to secure the help of the mothers. Blank cards were distributed which were to be filled out, without the mother's knowledge, with her name and the date of her birth and then returned. A birthday secretary was appointed, whose duty it is to send each mother on her birthday a card containing a greeting from the society and a request for her prayers.

Another way of interesting some of the mothers and thus reaching their children is to keep the Women's Society fully informed as to the Junior Society, by reporting from time to time its conditions, bringing its needs before them, consult them with reference to its work, and having them share in its expenses. In this way the women will also come to feel the importance of the Junior Society and their responsibility for its success.

Now as to the second part of our subject, "How enlist or hold the children." Make the meetings interesting to them and do not have them too long. Give every child as far as possible something to do. This can be accomplished by having as many officers as possible; for in-

stance, a president, three or four vice presidents, a secretary, and a great many committees, such as a committee to secure new members, a committee to secure names for Cradle Roll, one to secure honorary members, a birthday committee, etc. In this way the boys and girls are made to feel that the society is theirs and each member is made responsible for some work and all have an object in coming to the meeting. Various devices such as honor roll, star systems, giving of picture cards, etc., may be employed as incentives to regular attendance, and the bringing of new members.

Have special meetings as often as convenient, to which parents and friends are invited. These meetings may be in the nature of entertainments, or socials, or birthday parties, or the anniversary of the formation of the society. Some societies plan for four such meetings in the year; one in September just at the re-opening of the society; one just before Christmas in interest of special work; one in March at the ingathering of the Thankoffering, and the fourth, the Little Light Bearers' reception, in June.

Of course, all this takes time and labor, and we must remember that back of every plan must be the enthusiastic worker, intensely interested, willing to devote time, thought, prayer and energy to the work.

"Thou must thyself be true,
If thou the truth would teach.
Thy soul must overflow
If thou another's soul would reach.
It needs the overflow of heart
To give the lips full speech."

"Remember the secret of success," as somebody has put it, "is persistency, more persistency." Dr. Babcock in his book entitled "Thoughts for Everyday Living" says: "Success is generally due to holding on and failure to letting go." Difficulties may be in the way and obstacles may seem unsurmountable, but let us, like Caleb and Joshua, include the Almighty in faith and ourselves in fidelity, and with them we can say, "We are well able."

Pittsburg, Pa.

One Leader's Experience With Boys.

By J. S. S.

IT IS needless to say anything concerning the importance of enrolling the boys while young in missionary effort. If the United Presbyterian church is to be strong, intelligent and aggressive in future years, in the work of sending the Gospel light to those who sit in darkness, on the boys of today—our future men—will devolve much of the work. How shall we awaken their interest and keep them interested are questions not easily answered.

If missionary literature was found in every home in our beloved church, and carefully read and discussed by the older members of the family, we would not be met so often with the question, "How shall we keep our boys interested in missions?" But since missionary periodicals are not found in every family circle, and since many of the older members manifest a lack of interest in missionary effort, the Junior Missionary Society seeks to awaken interest in the ever important subject of sending the "Glad Tidings" to those who know it not.

I have been asked to write some of my experiences with boys in connection with our Junior missionary work. I have never met anything strange in my dealings with boys, and why I should have been asked to write upon this subject I know not.

We now have charge of a circle of

seventeen boys ranging in age from thirteen to sixteen years. Our highest enrollment has been nineteen members. Some of them are students in our Pittsburg High-school and some are preparing for college in Shadyside Academy. They all come from families connected with the congregation, and are manly, intelligent boys. They are called the "Young Helper's Circle," and in a number of ways they have demonstrated that they are "helpers." Twice each year they meet and elect, by ballot, a president, two vice presidents, a secretary and a treasurer.

We meet on the second Sabbath of each month at three o'clock in connection with our Junior Missionary Society. After the opening exercises, we go to our room and read the Bible lesson alternately, the president leading; after which we have our prayer service. We keep a record of attendance and contributions. The treasurer takes up the offering and reports it, with the attendance, to the superintendent of the society before dismissal. At our last meeting our subject was India—its government and forms of religion. Next month we hope to learn something of the people of India, their home life, and zenana and village work. We do not ask the boys to prepare papers on the subject; their school duties are too many to admit of. "Our India Mission" will be our text book while studying India. We are deeply interested in that country now as our representative, Miss McConnell, is laboring there. We have our business meetings during the week, when we plan for extra work, elect officers and attend to any subject referred to us.

For three years past we have furnished the New Year's dinner for the patients and friends in our Memorial Hospital in Allegheny. We have had two public entertainments, the boys on both occasions carrying out most of the programs. The proceeds were devoted largely to the work for which we are responsible.

When engaged in Christian work with boys we find it well to remember that they are boys, and at times dull of hearing, and blind in one eye and unable to see well out of the other. There are times when the sense of our inability and insufficiency takes possession of us, but when we think of and realize somewhat the help *we* receive from this work, we take courage and go on. Much encouragement comes to us from the parents and friends of the "Young Helpers," our fellow-workers in the Junior Society, and our pastor.

Pittsburg, Pa.

How to Conduct a Junior Missionary Meeting.

By Mrs. E. M. Hill.

At the close of the December meeting of our Junior Missionary Society one of the leaders, an earnest Christian young woman, made inquiry regarding an outline of the lessons for 1903 as arranged by Rev. Chas. Watson and the helps she would need with the remark, "So that I may be prepared for thorough study." After receiving the information needed, she added, "and will you not please help me plan some work for my girls to do between meetings so that I may have them more deeply interested."

The above incident is an illustration of the kind of foundation work necessary before any attempts should be made to teach a circle or conduct a meeting. There is, and should be, no fixed rule for the conduct of a Junior missionary meeting, but three fixed principles should control the exercises: 1—To observe a spirit of reverence; 2—To imbue a spirit of zeal; 3—To impart information.

On such a basis the program will not permit desecration of the Lord's house

or anything in it, therefore announce a praise service one quarter of an hour before the regular time of meeting.

With a good musician, who loves boys and girls, have the Juniors gather, as they come, around piano or organ and sing Psalms to attractive tunes. Close the praise service by having the children form in line, two and two, and march around the room once or twice, singing such songs as "When our Hosts to Battle Go."

After being seated have the Junior president conduct the devotional service —a Bible song, a scripture lesson, made as attractive as possible with the help of the superintendent, and a brief prayer, usually offered by one of the leaders. Circles should then adjourn to class-room or different sections of the same room. Each circle should begin exercises by marking the attendance and the offerings which are collected by the treasurer. Then should follow a prayer service on the knees and an effort made to have each member take part. The remaining part of the half hour should be given to the study of the lesson as outlined in the Juniors' Missionary Magazine.

Summoned by two or three chords of the piano, each circle should rise, form in line and join the other circles in marching to their places in the lecture-room. The Junior president once more presides. The first exercise is the general prayer service begun only when all heads are bowed and eyes closed. It should be opened by a brief prayer offered by one of the leaders or superintendent, followed by the Juniors who have made preparation for the service in the class-room under the direction of the leader, and closed by another leader.

Each one praying should stand with eyes closed, while the society remains seated. The line of mission work under consideration and special objects named should be the subjects for prayer, and so teach definiteness in prayer. Then follow the reading of the minutes, the treasurer's report, the disposing of missionary funds, the reports of the Thank-offering secretary and birth-day secretary. The president calls for all new active members and the Juniors who have secured them to come to the platform. After introducing the new members they retire to another room where the membership secretary and the birth-day secretary make a record of names, and addresses, and birth-days. Names of new honorary members and renewals are called for and announced, then given to the honorary membership secretary. Names of new Little Light Bearers are next reported and recorded in the books of the L. L. B. secretary. Juniors having had birthdays since the last meeting now deposit their offerings in a glass globe safe provided for the purpose, and the other Juniors are asked to remember the "birth-day Juniors" in special prayer that night before retiring.

(The birthday secretary sends a birthday card to each member of the society on his natal day.)

A briet review of the lesson, the singing of a spirited Bible song and the united praying of a missionary benediction, such as the first stanza of the sixty-seventh psalm, closes the exercises as outlined.

It is understood, of course, that an energetic, enthusiastic superintendent, and we should have no other, will never have two meetings exactly alike.

The above is a mere skeleton, which a prolific mind will be glad to fill in so as to present a full strong body of reverence, enthusiasm, knowledge and gifts. The outline, with the possible variations, can be heartily recommended after having been used for some years in the society under the direction of a sincere friend of Junior workers.

Pittsburg, Pa.

The Salem Juniors.

By Miss Fanny Williams.

HAVING been honored by the request to give an account of our society, known as "The Young Helpers," I will attempt to convey an idea of its workings, touching more purticularly on the points wherein it diverges from other Junior organizations; not because we pride ourselves that our way is better, but simply by way of suggestion, and comparison, "iron sharpening iron," as it were.

The reason of divergence lay in this: that the Young Helpers bethought themselves of having a society some years before the formation of the General Junior organization in the United Presbyterian church; so they were *compelled* to be original. And after they had felt their way along lines suitable to their local surroundings, they did not care to change.

The first point to notice is the absence of a superintendent. The officers—president, etc.—are chosen from the young, active members, who preside at the meetings and apparently direct the work. True, they have a corresponding secretary, but she is in the shade. Second, the prominence of Honorary members. It was after the Young Helpers had existed a year or so that they conceived the brilliant fancy of having the adults in a division by themselves. Then, the thought sprung up of a non-resident Roll. It was consequent on the removal of members from our bounds—the natural, clinging desire not to lose them altogether. There are from thirty to forty non-residents; our former pastor thus holds membership; a young lady who had heard of us but never seen us; a son of the church, now a Congregational minister; a matron, spending the winter in California. Every December the corresponding secretary, by printed invitation to renewal of subscription, comes into touch with the "loved and lost," as they might be called, and loosened ties are bound tight once more.

This is true, in a lesser degree, of the resident Honoraries. They too are remembered, are made to feel that they have a part in the Juniors' fresh life. The fee of 25 cents is so small that even those who belong to the W. M. S. find it no burden to give this in addition. Inconsiderable as it is to spare, it amounts, in the aggregate, to no inconsiderable amount, and it goes to *missions*; is not used for the current expenses, which are met in other ways.

Again, the Honarary Roll includes *men*, who rarely, if ever, are inclined to belong to the "Women's Missionary." We have one veteran of nearly fourscore, a veteran indeed, for he belongs to the G. A. R. as well as the Young Helpers. The other day he paid his quarter with *thanks* for having been asked so to do. Then, when our beloved Mrs. Young was taken from us—she who trained the children in music and lovingly aided *all* our plans—her husband, a physician, had his name enrolled, so keeping alive her remembrance.

Whole families, by this flexible arrangement, are in this manner admitted and kept on our Junior list. The present pastor, his wife, and two little girls—all his household—are upon it, and several ladies of other congregations value highly the privilege of being associated in this way with the "Old White Church," paying their dues most promptly. The result is that, as announced not long ago in the "Christian Union Herald," the Young Helpers of Salem have the largest membership in our denomination.

But the Reserve Corps is the delight of our hearts. Born but shortly in advance of the Little Light Bearers' Division, it is "similar yet not just the same." We had not so much as heard of the S. S. Cradle Roll, (which is contemporary, we believe,) yet the project of inviting the babies to join came into our minds one fine day, and was carried out. The pleased and proud parents (we will not say *only* the mammas) were most happy to accept, in

the names of their sons and daughters. There has been some rivalry as to which one joined at the earliest age—some have been enrolled as "baby" before given their "Christian names" in baptism.

The happiest times in the year are when the infants in arms learn their first lesson in self-denial by giving up their "barrels," as the roll is called at the quarterlies. It is a cost to the babies to relinquish those rattling receptacles, and we have known them to shed a tear or two. But these are soon dried; "joy cometh in the morning" when they receive them back again, and the songs of praise ascend.

A word of explanation as to the "barrels." They are used instead of paper mite boxes, because, being of wood, they bear more rough handling by the wee ones; also they have a peculiar fasciaation, maybe on account of the noise which can be made with them. So now our Reserves, our Actives, our Honoraries and Non-residents, in a long procession of nearly two hundred, step aside and let some other bodies have their day.

We clip the following from the Salem Review of January 2, in regard to the above society:

"By carefully counting all we can conscientiously claim we announce 46 Actives, 66 in the Reserve Corps, 40 Non-resident and 71 Resident-Honorary members. Total, 223."

Salem, N. Y.

The Juniors' Missionary Magazine.

BY THE JUNIORS' MAGAZINE COMMITTEE.

IN an old Roman palace hangs a picture of two women facing each other. One, with jewels in her braided and ringleted hair, with one hand toys with the transparent veil which floats over her gay garments; with the other hand she holds up a little flower. She looks up at the spectator, and every line of her shapely, complacent face says, "Behold me and the flower which I have plucked." The other woman in a sober garb and with a thoughtful face, has one hand on the arm of her companion; with the other hand she, as she gazes wistfully into futurity, points upward. This is a description of Da Vinci's conception of vanity and modesty as seen in his great picture.

The Magazine Committee realizes that it would be vanity indeed to hold up the Juniors' Missionary Magazine as one little flower for your admiration; but rather with modesty we would have the readers of the Women's Magazine gaze "wistfully into futurity" with us while we point upward and remind you of the prophecy, "And I will bring the blind by a way they know not: I will lead them in paths they have not known. I will make darkness light before them, and crooked things strait." Isa. 42:16.

Is it not true that we have missionary blindness all about us—in our homes, in our social circle, in the pew beside us, in the Sabbath-school, everywhere? If the world is to be conquered for our Lord, and if knowledge is power, is not cooperation with our Lord in fullfilling the above prophecy the imperative duty resting upon those to whom 'darkness has been made light'?

In our journeyings up and down the land, in response to a call for more light, we have discovered dense darkness in some places, and (shall we say it?) only faint, unsteady glimmering in many. The clear, effulgent brilliancy of enlightened minds regarding missions is the exception not the rule. Now is it the wish of any good woman that this darkness shall be transmitted to the next generation? Surely not. May we then, not in the spirit of vanity, but in the spirit of faith and modesty, hold up our little torch of missionary intelligence and urge upon pastors, elders, Sabbath-school superintendents, parents, teachers and Junior

leaders all over the church the importance of providing that which shall quicken the intellectual life and strengthen the personal religious life of the boys and girls of the church?

Four years have passed since this lamp first began to throw its rays of light into the homes and societies of the church. Many messages have come from many sections assuring us that many have been led "in paths they have not known" and that 'crooked things' have been made "strait." Therefore, in response to a loud call for more light on the part of the Junior leaders in attendance at the convention of the W. G. M. S. held in Xenia, May, 1902, the Women's Board has rekindled this little light; and in January, 1903, it came forth with larger, clearer beams, which we assure all who use it will never grow dim. Those in charge will devote untiring energy to renewing the fuel and in giving all help possible in training the boys and girls to be systematically generous, as stewards of the Lord; in teaching how to sacrifice, seeing the need of the world; in cultivating the spirit of love so that they may go out in their affections to the poor child in the next street, even to the ends of the world, just as Christ went out in love and pity.

May WE not, therefore, have the *constant* help of all enlightened Christians in our beloved church in holding up this light of missionary information, the Juniors' Missionary Magazine, wherever we find the "child in the midst"?

The Magazine has increased its efficiency and helpfulness in adapting its columns to *all* Junior organizations, and to the older Juniors. The 'lessons' outlined by Mrs. Jno. A. Wilson cannot but commend themselves to all who have the care of Junior organizations. Mrs. Mary Clokey Porter's 'plans for programs' will provide "fuel for many missionary fires." The 'reporters' messages, we hope, will come thick and fast with 'best things' to Mrs. N. W. Stevenson, while the 'want' column, under Miss Schwarburg's care, will be full of suggestions for hands made willing to work "with might."

Poems and stories are being prepared. by well known writers, that will prove interesting reading, and no doubt act as a stimulus to more aggressive effort.

The "beginning of things," as found in the Little Light Bearers' organization, will be kept constantly before our readers in as attractive a form as possible, Although additional expense has been incurred in the enlargement of the Magazine, in consideration of leaders who have many limitations in their Junior work, the club price has not been changed, but remains as before—ten cents in clubs of ten or more.

Single subscriptions have been increased to twenty-five cents per year. We therefore look to our single subscriptions, and the many new clubs we hope may be formed, to provide funds necessary to meet the increased expenditure.

Sample copies may be secured from the editor, Mrs. E. M. Hill, 5502 Margaretta St., Pittsburg, Pa. Subscriptions and money should be sent to Mrs. N. W. Stevenson, 2500 Perrysville ave., Allegheny, Pa.

Little Light Bearers' Circle.

EVERY society should appoint a L. L. B. secretary, preferably one of the older girls. Her duty will be to secure the names of every baby in the congregation up to six years of age. The rule is 25 cents a year, or some may prefer Miss Williams' plan of using the barrels to be returned quarterly.

The annual receptions for these little ones, held in the month of June, are intensely interesting to both old and young. Mothers are interested, children started

in the right way, the treasury increased, and "everybody happy."

A beautifully engraved certificate of membership has been prepared and can be had by addressing your Presbyterial Literature secretary. Heretofore we have been using the one prepared by our Methodist sisters, but now we have one all our own.

The Women's Board recommends that the contributions from these circles be used toward the support of the only baby under its care, Little Lois MacClure, of Rawal Pindi, India. See picture on frontispiece. Pictures of this babe, to be given as souvenirs, can be had at the rate of 25 cents a dozen.

JUNIOR SECRETARY.

AN ORIGINAL WAY TO ORGANIZE A CRADLE ROLL.

BY MARTHA PAISLEY.

WE have a society in the church, named the Ladies Association, being composed of the young married ladies. And we require them to bring to our meetings the babies. Each mother contributes 25 cents a year for baby. This year we have 16 babies, consequently have sent to our Presbyterial Treasurer $4.00. It is a rule of the society that all these dues go to the Orphans' Home.

The meetings are more fully attended because the babies are expected as well as the mothers. The most of the members were girls of my Sabbath-school class, who getting married dropped out of the school. I saw the necessity of keeping them in touch with some work, therefore organized this Association.

New Castle, Pa.

Little Girls of India and Egypt.

Represented at the October Junior Rally, Allegheny, Pa. Prepared by Malcolm Laing, of Ingram, Pa.

India.

HOW I do wish you could know what a pleasant sight it is for me to look into so many bright faces! How they seem to shine with the very light of Christ himself! From what I have learned since I have come into your happy country, I know you will think that I am exaggerating to speak to you in this manner, but if you could only know what I have been accustomed to all my life you would then wonder that I could be so mild in my expression.

I was born away across the ocean in the Punjab, in the land of India. My father owned a few mules with their trappings.

A Bride of Eight.

With them he carried bundles of goods from one place to another. So it happened that I never knew my father very well because he was usually so tired and cross that no one dared to approach him, especially my mother or myself. I spent most of my time by myself, because my mother was too much occupied with her own cares and troubles to pay very much attention to me.

You know that over in India we girls are not allowed the same privileges as you girls are here. We must stay in the house the greatest part of our time, and when we do go out we must wear a thick veil over our faces, for there it is a shame for a woman's face to be seen in public.

Often when I was thus alone I would wonder what I was ever born for, and if there was no one that cared for me; for somehow I could not get rid of the idea that that there must be some one greater than any of the men who lived near us who would take care of all of us. Of course there were the priests of our religions, but I did not care for them. They were not kind to us, but seemed anxious to take everything from us they could.

As I grew older these thoughts become stronger, and I was becoming more anxious than ever to find out something about the great spirit as I termed him. One day I was very rudely shaken out of one of my day dreams by some loud laughing just outside the door. I peeped through a little crack in the door and saw my father standing talking to two men. They seemed to be making a bargain over something. As I listened I began to understand what it was all about. One of the men was the father of a younger man (a very wicked looking feilow) and he had come with my father to take me away to be the wife of his son.

At first I was horror stricken. What

A Child Widow.

could I do? How could I go away with that wicked looking man? I was almost wild with despair, but I was determined not to submit; so I hurriedly put on my street garments and ran out of the house by another passage way. I ran and ran not knowing whither I was going until I came to the center of the village where there was an open space. Before I knew what I was doing I almost ran into a large gathering of people who had assembled there, and in my hurry I almost ran over a small child who was playing in the edge of the crowd, so that a man who was standing near me cried out in anger at me. But just as I was about to go I heard a voice, the like of which I think I had never heard before, speaking out in firm clear tones, "Be not faithless, only believe." Oh, what comfort there seemed to be in these words for me. If I could only make you know what I felt. I left the child and made my way into the crowd up close to the speaker. So intent was I on my purpose that when I drew near to him I actually raised my veil from my face and looked long and earnestly into his face. This action called forth a storm of rebuke, from those about me, for a shameless hussy. But not so the speaker. He looked at me so kindly and so tenderly and said, "What is it, my daughter?" I was almost overcome with embarrassment, but somehow managed to go up to him and take his outstretched hand. I could only pant the words, "Oh, save me," yet they were enough. He kept me there by his side until the meeting was over, when I walked with him to the house where he was staying. And, Oh, how can I tell you all he said, for I seemed from the moment I saw him to have lived more than I had in my whole life before. I think you can possibly understand my feelings when I tell you that he told me of Jesus and his dying love for me. Oh, can I ever forget that story, what it has meant for me!

The missionary, for that is who the speaker was, kept me with him and took me along when he left the village, so that my father never found me although he tried very hard. Often I would talk with my friend about the other little girls whom I knew were as badly off as I had been, and I would try to think how I could help them. As I talked my friend's face would grow so sad and he would shake his head discouraged.

"Ah! there is not enough to support the missionaries. There are a great many willing to come, but there is no money," said he.

"Oh, I thought the people across the sea were very rich," I exclaimed, "and would be very anxious to help tell the glad story of Christ to those who had never heard it before."

The missionary's face grew sadder and sadder, and he said, "Yes, one would think so, but the men are too busy with business cares to give the matter any thought and seem to have no money to spare for anything outside their own selfish interests."

"But the women," I said, "could they not help then? I should think that they would be very anxious to give to help us if they could."

"The women help better than the men, it is true, and seem more interested but yet it is a sad fact that for one dollar they spend on missions they spend fifty on foolishness and gaiety."

"Then," I cried out, almost ready to burst into tears, "Oh, is there no way that the work can be done?"

He brightened up and said: "I have been thinking over the matter lately more than ever, and a new thought has come to me, and that is maybe we can get the children interested. Then there is hope, because they have always been such workers and so willing. Besides if they learn to give freely when they are young, they will grow up to men and women well developed in the joy of giving, but how can we get them word I do not know."

Then I sprang to my feet and in the words of the boy Samuel, I cried, "Lord, here am I, send me."

So that is why I am here before you to-

day, to plead with you to do what you can to try to send us missionaries who will preach the blessed word. Oh, my brothers and sisters, will you not try? Try yourselves and see what you can do. Try to persuade your mamma and papa to help, and what a blessing you all will receive! But above all pray for us that the work may be prospered. Then how happy I shall feel when I can go back to my country and tell the girls there how great things have been done, and that by boys and girls.

COSTUME.

The material for the Hindoo girl's costume includes thirteen yards of white cheese cloth, ten yards to be used for the dress and the remaining three for bloomers, and enough red cheese cloth to trim one edge of the ten yards of white with a band two inches in width. The bloomers are made very full and extend to the ankles. The ten yard strip of cloth is first arranged about the waist to form a tight skirt, then brought up the back and over the left shoulder and draped loosely in front; then brought up to the right shoulder and carried over the head and brought down the front again. All sorts of bracelets and bangles may be worn on the arms and bright colored slippers finish the costume.

Egypt.

I am from Egypt, the land of the great Nile and of the pyramids. As you have seen pictures of my country and studied about it in your geographies, have you never wondered what kind of people lived there?

If you were to go over there I do not think that you would find it as pleasant as you do here. In the cities there the streets are so narrow and are always filled with beasts of burden and passers by. The people are dressed very differently from the people in this country, and the language they speak would sound very strange in your ears. But these are not the greatest differences by any means. There is a greater one still. I shall tell you. Only a few people there know about Jesus. I wonder if you can know what that means—never to have heard of the blessed Saviour who died for our sins, Oh, it almost breaks my heart every time I think of it, when I know that Jesus is so willing to save and it is so easy for us to say, "Lord Jesus, I believe thou art my Saviour," but there are so many of us, oh, so many, who have not heard of him.

You may be surprised, but I was nine years old when I first knew that I had a Saviour. My parents were very poor. My father was almost blind so that he could labor to support his family only for short periods of time. Our family was large, so we children had to help get enough to support the family. One brother carried a water-bottle for a man who gave him only a little bit of money for it. I was put to begging whatever coins I could from the travelers who were accustomed to pass through our village. As our village was on one of the lines of travel south, a great many travelers were constantly passing through. I was chosen for this occupation from among the other children of our family because I was small and sickly looking at the time.

A Little Egyptian Water-carrier.

I soon grew very expert in begging, and even in stealing a little, for there are many ways a beggar has of getting money besides holding out the palm and asking for alms. I soon learned how to look so pitiful and forlorn that even the most hard-hearted would be forced to cast at least a pitying look upon me.

One day when I was looking in just that way, and had been gathering in a larger amount of coin than usual, a stranger was passing by, who when he saw my ear-

nest look came over to me and spoke to me kindly. I continued to look forlorn and to repeat my story that I used when anyone stopped to pity me.

At first the man's face had a puzzled expression that pretty soon turned to one of sadness; and he laid his hand on my shoulder and said, "Ah, my child, it is sadder for me than your story relates to see one so young practising such deceit. Do you not know better? Has no one told you that you are doing wrong?"

I almost let him see the shame I felt as I looked into his kind, honest eyes, but I was too much chagrined at being found out, so I turned on him and shouted in derision, "Christian, Christian, dog of a Christian." I had no idea what the words meant, but I had heard them used in contempt against some men from the north who had insulted some of our villagers.

"Yes, I am a Christian," he said, "and my dear little child, won't you please let me make you one, too?" He did not seem a bit angry as those other men did, so that I was surprised and with childish curiosity aroused I asked, "What is that; I don't know anything about it."

"Well, then," he said, "come with me back here into this passage way out of the street, and I will tell you all about it," I was only nine years old but my mind had been sharpened by being in the streets so much, so that when he told me the sweet story of our blessed Jesus, and how he died for me, I seemed to understand him at once. "Oh, tell me more," I kept saying until it grew so late that the lights were being lit in the stalls along in the streets.

As I was leaving him the stranger told me that I must come to the school where he belonged, and there I would learn more of the sweet story of Christ. He also told me to bring along any of the other of the girls I knew with me.

The next day I went to the place the stranger told me of and found the school where they took me in.

As the days and years passed, the school grew larger, but still not fast enough to accommodate all the girls who came, and we had to get along as best we could with the crowded accommodations. But the time came when we had to begin turning away the girls who would come. How sad and disheartened my friend would look, and as I worked in my little room in the school I could hear him and his wife talking to each other. I gathered from what I could catch of their conversation that they were going to make a special plea for help to the people across the sea and were wondering how they could do it. Then a bright idea struck me, and right at once I got up and hurried into their room and cried out, "Oh, let me go over to them. I can speak English. I will tell them of the great need. If the men and women won't listen, I will tell the boys and girls, and I know they will hear me. I will tell them to pray for us that we may get help, and I know they will."

After long deliberation, they consented and I am here. You have heard my story; won't you help us? Won't you, for the sake of our sweet Saviour, try to do what you can? Yes, I know you will.

COSTUME.

For the Egyptian girl's costume three yards of some kind of brightly colored material will make the bloomers, which are worn to the ankle. Eight yards of Oriental looking cloth will be needed for the dress and sash, five yards for the dress and three for the sash, which is draped over one shoulder and tied at the waist under the opposite arm. The dress is simply gathered at the neck and hangs full to the ankle, and the sleeves are made flowing. Bright red slippers are worn and a turban made of a square yard of yellow cloth, edged with yellow lace. A medal is worn in the middle of the forehead to represent a charm worn by the Egyptian women, and the hair is braided into as many long braids as possible, strings of bangles being woven into every braid. All the jewelry which the arms and fingers can hold may be worn.

Editorial.

In arranging for the material for this special number of the Magazine. our whole desire has been to give help and impetus to Junior workers along the different divisions of the Junior Missionary Society, viz: Little Light Bearers, Juniors and Young Girls' Circles. This was suggested to our mind by the questions which come to us from time to time about the work in these different divisions and how interest is maintained. Those who have written these articles are persons of large experience in child culture and with God's blessing following, there should result increased interest and efficiency in our beloved Junior societies.

Our First Decade.

By Mrs. N. Wylie Stevenson.

Ten years ago last May the plan for the reorganization of the Mission Bands under the title of Junior Missionary Societies was adopted by the annual convention held in Philadelphia. We have now entered into the beautiful morning light of the second decade with a most encouraging picture of statistical facts before us.

From 155 societies we have increased to more than 200. From 3463 members we have more than doubled our number, reaching 7269. The contributions have increased from $2770 to $6560.33. The total amount contributed by these societies during the ten years is $44218.

Financially it will be seen these societies have been no small factor in the upbuilding and maintaining of the work of the Women's General Missionary Society. The increase in these societies has been a surprise to many, as we have learned from several other denominations that, during a corresponding period of time, their Bands, under the care of the women, have decreased in number, in membership and in contributions, owing to the fact that in many congregations the Bands were re-organized as Junior societies auxiliary to the Young People's.

The largest Junior Missionary Society in the church, so far as known, is in the Sixth church, Pittsburg, with 250 members. Shadyside has 172; Avalon, Pa., 130; Cedar Rapids, Iowa, 126; Salem, N. Y., 123; Seventh Pittsburg, 118. A number of others report from 75 to 100. Only 46 presbyteries have reported' and as there are 64 presbyteries in the church, there is still plenty of room to grow, and we may expect even greater totals when the other 18 presbyteries waken up.

Some Things Needed to Make the Junior Missionary Work a Success.

The continued interest and prayerful co-operation of the mother for the society to which her child belongs.

More encouragement at home to regular attendance at the meetings and more assistance in the studies assigned.

A better knowledge of the work and its relation to the W. G. M. S.

More definite training in regular systematic giving to help along all lines of work.

More earnest, devoted, spirit-filled women ready to *volunteer* to lead and train the children for "Christ and the church."

A Junior secretary in every presbytery and a Junior society in every congregation.

Greater than all other needs, is that of prayer for those who are directing the mind and energies of the children and youth of the church.

Duties of the Presbyterial Junior Secretary.

The Junior secretary shall visit the Junior Missionary societies of the presbyterial whenever necessary; shall also

make every effort to secure the organization of one in every congregation of the presbytery, reporting the same at once to the recording secretary of the presbyterial; arrange for frequent meetings of superintendents and leaders for discussion of plans and methods of work; furnish an annual report to this society, and to the general secretary of Junior missionary work.

List of Missionary Books Suitable for Juniors.

The life of John G. Paton written for the young.

Pandita Ramabai. By Helen Dyer. Price $1.25.

Mary Reed, Missionary tothe lepers. 75c.

William Carey. By Mary E. Farwell. 30c.

Adoniram Judson. By Julia H. Johnson. 30c.

India Zenana Missions. By Mrs. E. R. Pitman. 30c.

Samuel Crowthers, the slave boy. 75c.

Pictures of Hindoo Life. 35c.

Seven Years in Ceylon. By the Misses Leitch. 30c.

Dr. Gordon's India Mission.

American Heroes on Mission Fields.

Lady Missionaries in Foreign Lands.

Light in Lands of Darkness.

Some of these books have been examined by the writer and others are highly recommended. Any bookseller will order them.

List of Helpful Leaflets.

How to Organize a Junior Missionary Society. Free.

How Shall We Interest the Children. 1c.

Practical Hints for Children's Meetings. 1c.

20 Reasons why Children Should be Interested in Missions. ½c.

Best Ideas for Mission Bands. 5c.

Story of the Dawn of the L. L. B. 5c.

Suggestions for L. L. B. Day. 3c.

Enrollment Card. 5c.

If They only Knew. 2c.

The Master Wants You. 2c.

Questions and answers on Egypt, India, Freedmen, Indians. 3c each.

Rules of Order. 5c.

NOTES.

The increase in membership reported last year was 1,088.

Blanks for the annual reports are sent out early in February.

"And it may be that the children
You have led with trembling hand
Will be found among your jewels,
When you reach the better land."

A history of the Junior Missionary societies has been prepared by the Junior secretary and can be had for 3 cents a copy. Send orders to your presbyterial Literature secretary.

Presbyterial treasurers in remitting to the general treasurer should state how much of the amount has been contributed by the Junior Missionary societies in order that the Juniors may receive proper credit on her books.

Money for the special work, as well as all other monies, should be sent to your presbyterial treasurer; then a card should be mailed to the editor of the Juniors' Magazine, giving amount for publication in the special work column.

Heretofore the money received from the L. L. B. Circles has been paid to various objects, but the Board recommends that hereafter the money be paid towards the support of one of our India babies, little Lois McClure.

A superintendent, in making out her annual report for the Junior secretary, should send a duplicate report to the recording secretary of the presbyterial in order that her society may appear in the printed statistical report. The report to the Junior secretary simply furnishes the information on which the general secretary bases her annual report.

The special work for our Juniors from

April, 1902, to April, 1903, will be the support of 43 girls in the Girl's Boarding School, at Luxor, Egypt. Small envelopes, in all the colors of the rainbow, have been prepared for the Juniors to use in gathering their money for this special work. Envelopes are sent free. Postage and wrapping, 2c a dozen. Send all orders to the Junior secretary, 2500 Perrysville Ave., Allegheny, Pa.

"All we do with heart-love free
For His little ones, saith He,
'Ye have done it unto Me'."

Our readers will hail with much appreciation this issue of the MAGAZINE, devoted, as it is, chiefly to the Junior organizations of our church. Those who are occupied in the very important task of guiding the young, will be glad to avail themselves of the suggestions found in the useful articles presented this month. Upon the Junior secretary, Mrs. N. W. Stevenson, has rested all the resposibility for the special features of this issue. The Magazine Committee thanks her cordially, and feels that much gratitude should flow to her from our whole constituency. Her efforts should be appreciated, not by Junior leaders alone, but by all who desire to know about the advancement of Christ's kingdom among the young.

Space in this department has been cheerfully ceded to Mrs. Stevenson, from whose pen have come most of the editorial notes this month. She has done her duty. The Magazine also has helped as far as was required. Where does the responsibility now lie, dear friends?

All regular subscribers desiring extra copies of this Magazine, and others whose names are not on our subscription list, but who wish to secure this special Juniour number, may send their orders to Mrs. S. M. Kelso, Xenia, Ohio. The price will be ten cents per copy.

In the death of Dr. W. W. Barr, until ecently the secretary of our Foreign Board, the church has sustaieed a deep loss. No more can we be helped by his words and deeds, while, the prayers also of this righteous man shall never again ascend from earth in behalf of God's cause in this land or in foreign climes. The removal of one after another of Christ's servants should stimulate all of us to redouble our efforts so that, though our hearts may be saddened, the great work of salvation shall not be retarded. Dr. Barr, in his faithful attention to duty, has left an example for each of us.

The Magazine found him ever an interested, courteous and accommodating friend—one who begrudged neither time nor labor in the service of those whom he could aid. As private individuals, we feel a sense of real loss, when we remember that we shall see him never more on earth. It is in no merely conventional sense that we offer our sympathy to his sorrowing family and immediate friends.

"'Where is the unknown country?'
I whispered sad and slow,—
'The strange and awful country
To which I soon must go?'

Out of the unknown country
A voice rang soft and low:—
'O pleasant is that country
And sweet it is to go.

Along the shining country
The peaceful rivers flow;
And in that wondrous country,
The tree of life does grow.

Ah, then into that country
Of which I nothing know,
The everlasting country,
With willing heart I go!"

Please notice this correction of an error in our January Magazine. In that number, the Women's Board was, through an inadvertence, represented as planning to erect a new hospital building at Wilkinsburg, Pa. This statement gave a false impression, as the Memorial Hospital, in common with the Aged People's Home and the Orphans' Home, is under the care of the United Presbyterian Women's Association, an organization entirely dis-

tinct from the Women's Board, and hav- its own officers, funds and work.

Will not our readers, specially the more youthful portion of them, look attentively at Mr. Watson's article in this number? The course of study which he suggests, though not identical with the one used by the Magazine, will not conflict with the latter, but may indeed prove advantageous, specially in connection with the consideration of our own fields in India, Egypt and the Soudan. A handbook on Mission Study has been prepared by Mr. Watson, which was expected to appear about the middle of January. It can be secured by addressing Rev. C. R. Watson, 921 Witherspoon Building, Philadelphia, Pa.

Dr. and Mrs. Harvey have at last started for Egypt, after the trying delay caused by the Doctor's ill-health. We know that they will receive a warm welcome from their colleagues in the work, and from the native Christians.

The Magazine is indebted to Mrs. M. C. Watson, of Dunreith, Indiana, for some very attractive calendars. This thoughtful friend has from time to time remembered each member of our committee in this most acceptable way.

Miss Caughey desires us to make the following announcements: We are revising "Egypt" and "Freedmen" which will be ready in February. We are also adding a new page to the old catalogue. This we cannot finish until all the leaflets on India are printed.

SOME EXCELLENT LEAFLETS.

The seven on Egypt. 21c for one of each or 3c a piece.

"I Can." 20c a doz; 2c each.

"The Master Wants You." 20c a doz; 2c each. (Not your money but *you*.)

"The Measuring Rod." 20c a doz.; 2c each. (A fine little leaflet when we think *we* are all right)

"If They only Knew." 20c a doz.: 2c each. (Are you discouraged? Get this.)

"Why No More Time for the Master's Work." 10c a doz.; 1c each. (Find out *why* in this.)

"Umbrellas to Lend." 20c a doz.; 2c each. (An excellent example of earnest effort.)

"Condition of Women under False Religions." 20c a doz.; 2c each. (A splendid leaflet.)

Do not send to Miss Caughey for the map of India, as she does not keep it. It can be secured for 25 cents from Miss Abbie Child, 704 Congregational House, Boston, Mass. Orders sent to Miss Caughey, amounting to $1.00 or less in value, may be paid in postage stamps; but all money orders should be made payable to her at McKeesport, Penn., as Otto is not a money-order office. The leaflet series on India is not yet ready, and on account of various hindrances the date of its appearance cannot be definitely stated.

Perhaps it may seem early to begin talking about the May convention of the W. G. M. S. But we know that a good deal of planning has already been done in order to make that meeting one of practical benefit. Much earnest thought has been directed toward the arranging of the program and various details; and it is but just that we, on our part, should do some anticipating.

Outlined Programs for 1903.

From these, the auxiliary societies may select such topics as best suit their abilities, tastes and needs.

MARCH—INDIA'S INVADERS.

1. **Comparison between Buddhism and Christianity (Asoka and Constantine.)**
2. **The Parsis in India.**
3. **Islam, the Ideal and the Real.**
4. **Good and Evil Results of the Mohammedan Conquest. Famous Men and Women.**
5. **Comparison between the Reigns of Akbar the Great and Elizabeth of England.**
6. **Agra and the Taj Mahal; the Mughals as Builders.**
7. **Delbi, the Rome of India.**
8. **Christian English Statesmen of India.**
9. **Calcutta and Bombay, Cities of Recent Growth.**
10. **Lord Clive and Warren Hastings.**
11. **The Sikhs, Rajputs and Mahrattas.**
12. **The Sepoy Mutiny, Cawnpore and Lucknow.**

APRIL—THE EGYPTIAN MISSION.

1. **The Reasonableness of Christian Missions.**
2. **Which Departments of the Work in Egypt are under the control of the W. G. M. S?**
3. **Brief Biographical Sketches of Four of Our Own Missionaries.**

4. Why Should Hospitals be Established?
5 The Missionary Press.
6. The Providence of God as Manifested in the United Presbyterian Mission in Egypt.
7. Financial Conditions.
8. Widening Prospects.

MAY—THE OFT-CONQUERED PEOPLE.

1. India's Great Famines and Plagues; their Causes and Preventive Measures.
2. Comparison between the Pearl Mosque at Agra (Mohammedan), the Shwe Dagon at Rangoon (Buddhist), and the Great Pagoda of Tanjore (Hindu), and their Respective Worships.
3. Hindu Characteristics; Physical, Mental and Moral.
4. Famous Festivals and Pilgrimages.
5. Benares the Holy City and "Mother Gunga."
6. Animal and Plant Worship.
7. Every day life of English Residents.
8. Hindu and Mohammedan Social Customs: Marriage and Funeral Rites, etc.
9. Life Behind the Purdah or in the Zenana.
10. Village Life.
11. Indian Arts and Crafts.
12. The Attitude of the Indian Peoples toward their British Conquerors.

JUNE—NORTH AMERICAN INDIANS.

1. The Crying Need.
2. The Missionaries Themselves: How Can we Help Them?
3. The Effect of the Gospel upon the Indian.
4. In what ways is the Life of a Missionary to the Indians more Difficult than that of One to a Foreign Land? In what Ways is it less Severe?
5. Efforts being made by our Church Among the Sac and the Fox Indians.
6. The Best Methods of Encouraging the Spread of the Gospel among the Red Men.
7. How Best to send Missionary Boxes, and what should they contain for these Stations?
8. Peculiar Difficulties of the Indian Work and Plans for Combating Them.

JULY—THE INVASION OF LOVE.

1. Christian Martyrs of India.
2. Schwartz, the Christian
3. The Serampore Triad.
4. William Wilberforce, Statesman and Philanthropist.
5. The decade 1810—1820 in the History of Indian Missions. Great Men at Work. Great Organisations Formed.
6. Alexander Duff, the Founder of English Educatiom in India.
7. What Did the Mutiny mean to the Missionary Enterprise?
8. England and the Opium Traffic and Excise Laws.
9 Notable Native Christians (Men).
10. The Haystack Missionary Meeting and its Latest Outgrowth, the Student Volunteer Movement, both in England and America.
11. To what Extent is Denominational Cooperation practicable in Indian Missions?
12. Mass Movements in the Evangelization of India. (Karens, Kols, Telugus, Garos, South Indians)

AUGUST—REVIEW OF THE YEAR'S WORK.

1. The Need and Duty of Familiarizing Ourselves with our own Missions.
2. Enumeration of the Departments of Work for which the W. G M. S. is Responsible.
3. The mutual Duties of the W. G. M. S. and the Auxiliaries.
4. History of the Thank-offering.
5. Systematic Giving.
6. A Series of Comparisions, (contrasting last year's Reports with those preceding.)
7. The Value of Missionary Literature.
8. Our New Responsibilities.

SEPTEMBER—A CENTURY OF WORK FOR WOMEN.

1. Ann H. Judson, Burma's Saint.
2. Early Heroines of Indian Missions.
3. Women of Note in Indian Missions during the Last Quarter Century.
4. Infanticide and Suttee: Purposes and History of Abolition.
5. Comparative Study in Social, Personal, and Mental Characteristics of the Native Women, Hindu, Mohammedan, Eurasian and Parsi.
6. Native Medical, Sanitary and Hygienic Practices.
7. "Clinical Christianity."
8. The story of Mary Reed.
9. Notable Native Christians (Women.)
10. Poona; its Christian Schools and India's Child Widows.
11. The Countess of Dufferin Association.
12. Native College Women in India and what they are Doing.

OCTOBER—MISSIONS AMONG THE FREEDMEN.

1. The Best Methods by which to Become Familiar with Work among the Freedmen.
2. The Influence of Proper Education upon the Negro.
3. The United Presbyterian Opportunity.
4. Enumeration of our Missionaries and Stations among the Freedmen.
5. The Importance of Training the Youth among the Colored People.
6. Do our Missions Succeed in Teaching the Negro Proper Self-Dependence?
7. Perils of the Freedmen.
8. The Christianization of the Negro.

NOVEMBER—FORCES OF DARKNESS AND FORCES OF LIGHT.

1. India as a Point of Vantage in winning the Eastern World to Christ.
2. Missions to India as Social Settlements.
3. Material, Intellectual and Political Improvement in India under British Rule.
4. Dangers of Civilization without Christianity.
5. Question for Debate: Should the British Viceroy urge the Hindus to keep their Temples in Repair?
6. What should be the Attitude of Christian Women toward Theosophy and Kindred Cults?
7. Native Hindu Reformers.
8. Where does the Responsibility for the Enlightenment of India's Millions Rest?
9. Contrast between the Timidity of many Indian Politicians and the Courage of Indian Missionaries.
10. What may be involved to a High-caste Hindu in making a Public Christian Confession?
11. The Missionary Enterprise and the Kingdom

of God.

12. The Religion of Christ the Supreme Revelation.

DECEMBER—OUR INDIA MISSION.

1. The Reactionary Effect of Foreign Missions on the Home Church.
2. The Necessity of a Carefully Prepared Missionary Staff. Importance of Suitable Training-schools.
3. Work among the Children in India.
4. The Waning of Heathenism: The Waxing of Infidelity.
5. Village Missions.
6. Christian Work done by Natives.
7. Vernacular Literature.
8. The Work of a Woman Missionary in India.
9. Hopeful Indications.
10. The Marked Efficiency of United Presbyterian Missions to India Exemplified. M. H. W.

MISSIONARY SOCIETY TOPICS FOR 1903.

JANUARY. The Dim Centuries in India.

FEBRUARY. Home Missions; Ministerial Relief; Church Extension; Parsonage Work.

MARCH. India's Invaders.

APRIL. The Egyptian Mission.

MAY. The Oft-Conquered People.

JUNE. North American Indians.

JULY. The Invasion of Love.

AUGUST. Review of the Year's Work.

SEPTEMBER. A Century of Work for Women.

OCTOBER. Missions Among the Freedmen.

NOVEMBER. Forces of Darkness and Forces of Light.

DECEMBER. Our India Mission.

Thank-offering.

A THANK-OFFERING SERVICE FOR JUNIORS.

Black-board Chart: Our "Thank-You" Service.

IN "THANK-YOU"
Songs
Texts
Symbols
Prayers
Testimonies
Gifts.

Praise—"Render Thanks"; Bible Songs 126:1.4.

Memory Texts—expressing gratitude to God, closing with Psalm 136:1-9, 23-26,—read responsively.

SYMBOLS.
1. Bible.
2. A cross.
3. A church.
4. Sheaf of grain or corn.
5. A cloth wrap.
6. Banner or flag.
7. A breast plate.

Sentence prayers.

Personal testimonies to God's goodness.

Recitation—Invitation To Give.

Songs of Invitation—Come Into His Courts; Bible Songs, 132:1-3.

Presentation of offerings.

Consecration prayer.

Song of Thanksgiving—Bible songs 217.

DIRECTIONS TO JUNIOR LEADERS.

Plan early to hold your annual Thank-offering service the latter part of March or early in April. Aim to make it the very best you have ever had—best in spirit, best in attendance, best in exercises, best in gifts, richest in blessings. Keep prominent at previous meetings the importance of *doubling last year's offering*, because the work of missions needs it, and plan for the Juniors, in some practical way, to earn, or by regular self denial from week to week to set aside, a certain sum as a Thank-offering. A stated amount set before them will do much to enthuse them in making an effort to reach the mark.

To successfully carry out the program

suggested, try the following:

Have a choir well practised to lead the singing. Have each member select his or her own text as an expression of gratitude and repeat from memory, giving book, chapter and verse. Use the symbols to recall God's special blessings, and as each one is held up in turn, have some one tell briefly how it is a reminder of God's love.

After telling of the gift of *God's word*, sing one verse of "Oh how love I thy law."

After the *cross*, repeat in concert, "Thanks be unto God for his unspeakable gift:"

After the *church*, repeat,

"I was glad when they said unto me
Let us go into the house of the Lord:"

After *sheaf of grain or ear of corn*, have one recite:

The year is crowned with goodness,
Thy paths drop fatness round;
The little hills and pastures,
With joyfulness resound.

The fields with flocks are covered,
The vales with corn are clad;
They shout, yea, they are singing,
For thou hast made them glad.

Bible Songs 95:2.

After the *cloth wrap*, read in concert Matthew 6:25—33:

After the *banner*, read responsively, leader—Psalm 60:4; Juniors—Psalm 20:5.

Make the breastplate after the pattern of those worn by the high priests in olden times, with twelve squares, and write plainly in these, twelve things every child possesses for which he should thank God; such as life, mind heart, eyes, ears, mouth, hands, feet, etc. Enlarge upon how these should be used for God's glory.

Teach what it means to take all these gifts into God's presence in prayers of praise and thanksgiving and follow with "sentence prayers."

For *personal testimonies*, give out slips of paper or cards, at least one week previous, asking that each Junior write out, in two or three sentences, the special blessings God has given within the past year.

The *recitation* can be procured by sending a two cent stamp for a copy of "Thank-offering Recitations." (Order of M. C. Porter, 920 Penn ave., Pittsburg, Pa.)

Make it very plain to the Juniors that, in giving to the Thank-offering fund, they help every department of the church's mission work.

MRS. MARY CLOKEY PORTER.

A Message to the Young Ladies' Missionary Societies and the Older Junior Societies.

DEAR CO-WORKERS:

No doubt your members will desire to take up the Mission Study course that our foreign secretary, Rev. C. R. Watson, has prepared for the Young People's Society for the coming year, viz: Study of Egypt for February—May; of India for June—September, and The Sudan for October and November, with a review of the lessons for December.

Mr. Watson believes that a missionary social held just previous to taking up the mission study of each country will add much interest and zest to the study for the months which follow. At his request the writer suggests the following plans for socials on the study of Egypt.

AN EVENING WITH EGYPTIAN TOURISTS.

The person who can best make the imaginary trip seem "real" should be the one selected to conduct the tour (with aid of a map). Describe the modes of travel, and give short spicy incidents connected with the journey. To be correct in giving details of routes, places visited, appearance of natives, dress costums, modes of living, religious beliefs, location of missionaries, etc., will require careful study of books of travel, tourists' letters and mission reports, by all who take part in the program.

A map of Egypt and pictures are indispensable. Curious souvenirs, and refreshments, served in Egyptian fashion, add greatly to the interest of the study. The United States and Egyptian flags should be made a prominent feature of

the decoration. Where printed or written invitations are given to the social, use card-board cut in form of a pyramid, or anything suggestive of the country being studied. At close of the social distribute leaflets on Egypt written by our own missionaries. (Order of Miss Elizabeth Caughey, Otto, Pa., at 30c per dozen.)

PROGRAM.

1—Voyage from New York to Alexandria; 2—Alexandria, its places of interest and missions; 3—Cairo; 4—Tanta and Benha; 5—Mansoura; 6—Zagazig; 7—Assiut; 8—Luxor.

The list of places can be lengthened or shortened as desired. The reports of the trip should not exceed five minutes each. Where it is possible pictures should be used to illustrate the talks. The Midland has arranged to supply Study Pictures on Egypt at the low rate of 30 cents per set of twenty-four, postpaid. A leaflet descriptive of the pictures accompanies each set. Order of the Midland, 358 Dearborn-st, Chicago, Ill. (Every United Presbyterian home should be supplied with a set of these pictures. They would do much to instruct and interest both old and young.)

SOCIAL NO. 2—GUESSING PICTURE CONTEST.

Mount the Egyptian pictures on panels of grey or dark green card board, in size 12 by 14 inches. In the top have two eyelets in which run a ribbon, leaving a loop for hanging. Cover the titles of the pictures, (leaving the numbers of them exposed) while the game is being played. Provide each player with pencil and a card on which the numbers 1 to 24 have been written at the left hand side with space below for the name of the holder. Give a certain time for the guessing, having the players write opposite the numbers the titles of the pictures they guess. At the close of the game have the leader read the correct list of titles with the numbers, and have each player report the number correctly guessed by him or her. The one who guesses the largest number of titles should have the honor of reading from the leaflet the description of the pictures exhibited. It would add to the interest and sociability of the study to have the cards numbered on the backs according to the number of players, giving the odd numbers to the gentlemen and the even numbers to the ladies, having them study in pairs.

If the Mission Study course is to be a success, every society will need to be supplied with all the necessary helps, so wisely arranged for by our new foreign secretary, Rev. C. R. Watson. See the columns of the Christian Union Herald for notes on the study and for advertisement of maps, etc.

Trusting that you will all enter upon this new year of service with new life and new aspirations, and in depending upon Him "whose you are, and whom you serve." I am yours hopefully,

MRS. MARY CLOKEY PORTER.

Important Notice.

A new leaflet, entitled "The Women's General Missionary Society—What It Is, What It Does, What It Needs," has been prepared by the Women's Board. Sample copies will be sent out by February first to the presidents of all women's missionary societies. A copy should be placed in every home in our denomination for the instruction it gives. Price per dozen 20 cents. Free with senior Thank-offering boxes and envelopes. Postage for boxes per dozen, 6c; with leaflets, 10c.

Envelopes—Senior or Junior—postage, per dozen, 1c; with leaflets, 5c. "Umbrellas To Lend" will be sent with Junior envelopes and boxes.

The new Scripture Responsive Service for Thank-offering programs is entitled, "Songs of Thanksgiving"; for : 1—God our Creator; 2—Christ our Saviour; 3—The Holy Spirit our Helper. Price, per dozen, 15c; per fifty, 50c; per hundred, 75c. Sample copies will be sent with "Order Blanks" to presidents of societies.

The former services, viz: Crown of Thanksgiving, God's Gifts, Our Gratitude, and the Voice of Scripture will be

furnished at 50c per hundred; per dozen, 15c. Free to mission churches.

EXERCISES FOR JUNIORS.

1—Call of the Homes, (Thanksgiving); 2—The A. B. C of Missions; 3—The Master is Calling (Recitations); 4—Thank-offering Recitations (enlarged). Per doz. 8c; per fifty 25c. Samples of all 5c.

Order all Thank-offering supplies of Mrs. Mary Clokey Porter, care J. J. Porter & Co., 920 Penn ave., Pittsburg, Pa.

Young People's Department.

EXCHANGE.

List of Missionary Books.

At the Junior Conference, during the Women's General Missionary Society Convention, the names of a number of books that had proven interesting to the Juniors were given. Several requests have since been secured for this list of books, and it was thought that it would be useful in the Junior number of the Magazine. A few more have been added as they were suggested since.

Junior's Experiences in Mission Lands. Mrs. B. B. Comegys. 50c.
Roger's Travels. By E. P. Hammond. 75c ; paper, 15c.
A Missionary Penny and How it Bought a Baby. By L. C. W.
Boys and Boys. Church Missionary Society, London. 35c.
Girls and Girls. Church Missionary Society, London. 35c.
Child Life in China. Religious Tract Society, London.
Children of India.

The following stories of missionary life among the Indians are always interesting to boys.

By Canoe and Dog Train. By E. R. Young. 1.25.
On the Indian Trail. By E. R. Young. 1.00.
My Days in the Northland. By E. R. Young. 1.25.
Middle Five. By Francis LaFlesche.

"One Hundred Girls in India," by Mary Campbell, 25c and "Missionary Readings for Missionary Programs," by Belle M. Brain, 60c, are interesting to Junior and Senior societies.

The following missionary stories are recommended for Young Ladies' Missionary societies :

The Bishop's Conversion. By Ellen B. Maxwell. 1.50.
Nemorama. By Edwin McMinn, India, 90c.
Kindashon's Wife. By Mrs. E. S. Willard. 1.00—Alaska.
Izalda. By Anna Marie Barnes. 1.00—Brazil.
The Mexican Ranch. By Mrs. J. P. Duggan. 1.25—Mexico.
Chinese Slave Girl. By Rev. J. A. Davis. 75c—China.
With South Sea Folk. By Mrs. E. P. Crosby—Oceanica.
Honda, the Samurai. By W. E. Griffis—Japan.

"Fifty Missionary Evenings," and "Fuel for Missionary Fires," by Belle M. Brain, each 35c, give much useful information for arranging programs ; also the little story, by Pansy, entitled "The Harrisville Young Ladies Band." The example of this society might be followed to advantage by "Agatha's Unknown Way," "Mrs. Harry Harper's Awakening," or two other stories of the missionary societies. Amos R. Wells, of Christian Endeavor World, recommends the "Pocket Measure," also by Pansy as the one that should be read in every missionary society, giving, as it does, the truest idea of Christian liberality.

A few books that will be useful to leaders in Junior societies are :

Junior Topics Outlined. By Ellen N. Wood, 50c. This book gives an interesting talk upon the subject for each weekly Junior prayer-meeting topic of the year.
Attractive Truth in Lesson and Story. By Mrs. A. M. Scudder. 1.25.
Object Lessons for Junior Work. By

Ella N. Wood. 50c.
Children's Meetings and How to Conduct Them. By Lucy J. Rider and Nellie M. Carmen. 1.00; paper, 50c.
Three Years with the Children. By Amos R. Wells. 1.25.

The majority of these books are published by Fleming H. Revell Company, 63 Washington St., Chicago. The others can be obtained through them; also the little book, "Do Not Say, or The Church's Excuse for Neglecting the Heathen," recommended by Mrs. Paden last month, can be secured at the same address.

Books of travel and biography are interesting, but on account of lack of space could not be included in this list. One book, however, which has been used to great advantage in some Junior societies must be referred to, namely, "Geographical Reader of Asia," by Carpenter. It was also urged that each congregation possess Missionary Campaign Libraries Nos. 1 and 2, $10. No. 2 will probably be more enjoyed by the Juniors and Young Ladies' societies.

How the King's Daughters Help the Church?

We help the church in many and various ways, but by our prayers we help more than in any other way. God always answers prayers when they are "desires unto God" and "in the name of Christ," and when our prayers are in this spirit, they are an assistance to the church work and workers.

Our interest in other branches of church work adds interest to the whole church. In the Sabbath-school, Young People's Society, Mid-week Prayer-meeting, or wherever we can be of service, we should be found regularly, with a willingness to help as the occasion offers, or as our ability permits.

Our co-operation with the Board of Deacons, whose chief duty is the temporal welfare of the church, is gratefully accepted and appreciated. Often special calls come to them, and we can help by giving money, time, provisions or clothing. To some, time may seem a small offering to give to the Lord's work, but it is the small things that go to make up the great ones.

Another way in which we may do our part is by training the girls of the congregation in the work of the Master. If we can encourage them along lines of Christian activity another channel would be opened up in which our talents might be put to use. Young minds are most receptive and impressions planted there are lasting, and early training along active lines, fits them for larger and more faithful future service.

Occasionally suppers and socials are given, and while the principal object of these is to raise money to carry on our work, they are also a means of bringing the members of the congregation together, thus promoting sociability and harmony. If these two qualities are lacking in a congregation there is little prospect for forward movements in the church work.

Another, and one of the most important ways in which we may be helpful, is advocating and practicing the spirit of charity. In every direction we find the field open, a dinner here, clothing there, a visit to some shut-in-one, and many other ways. In our hospitals are many sick and wounded; what gladness and cheer a bunch of flowers, or a basket of fruit, would bring them! The flowers that beautify our pulpit today may tomorrow add fragrance to some sick room.

Let us not be selfish with our mercies, remembering, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

CORA A. BROWN.

Fourth Church, Allegheny, Pa.

How the King's Daughters Help the Poor.

This is one of, if not the, most important work of our society, It may be divided into two parts, home and foreign, home meaning the work done in our own city and foreign meaning all work outside of the city.

Our two busiest seasons in the home

work are at Thanksgiving and New Year's, About a week before Thanksgiving a committee visit the poor of our own congregation, together with the other poor whose names have been handed to us. We then make a list of the most worthy, with the numbers in the family, and they are told to come to the church the night before Thanksgiving provided with baskets.

Another committee has been appointed whose business it is to make out a list of provisions needed and send a postal to each member asking for her share. The members of the society form a committee to pack baskets and deliver to those who are unable to come or send.

The congregation have always been very liberal with their donations both of money and provisions, and thus each year about thirty families are given dinners, who otherwise might have had to do without. This last Thanksgiving we distributed thirty-two dinners, each basket containing chicken, potatoes, cranberries, celery, bread, biscuit, butter, coffee, sugar, cans of corn, tomatoes, baked beans, flour, jelly, pies and doughnuts.

Our New Year's donations are received from the Sabbath-school. This year we received groceries enough for twelve families, together with articles of clothing.

It is the duty of the Good Samaritan Committee of the Y. P. C. U. to bring before the society those in special need at any time during the year. During the past year we made two dozen gingham aprons for the Colored Orphans' Home of Allegheny.

Most of our outside work has been among the Freedmen, but we have also helped the schools in India. During the past year we sent a box of new shoes to Reverend Cook at Athens, Tenn. In this work we are trying to follow our Master's command, "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me."

M. FRANCES JOHNSTONE.

Fourth Church, Allegheny, Pa.

How the King's Daughters Help the Sick

One of the chief duties of the King's Daughters, and one of the pleasantest, is visiting the sick and taking flowers to them. Each month at our business meeting our president appoints two girls to arrange and take to the sick in the wards of the Allegheny General Hospital small bouquets of flowers every Saturday afternoon. These small bunches have a card attached with the name of our society and an appropriate verse of scripture. How eagerly the sick ones look forward to these weekly visits only those who have taken the flowers know. We have generally about thirty bunches to take. Of course this does not go all over all the different wards ; so if we take them to the men's medical and surgical wards one Saturday, we go the women's wards the next Saturday. It is generally our younger members who do this work.

Besides our hospital flowers, we use the flowers used in the church on Sabbath evening. Those appointed to provide and arrange these flowers take them to some sick member of our own congregation. While small as this may seem, it is a sort of message to our friends, and shows that we miss them from among us.

On the Fourth Sabbath of every month the King's Daughters hold a meeting in the afternoon, of one hour's duration, at the Memorial Hospital, where we have singing Bible songs, reading the scriptures and brief prayers, assisted generally by some of the young men of the congregation, who are looked upon as honorary members.

At Christmas time the King's Daughters trim a Christmas tree for the little invalids in the Memorial Hospital which they enjoy very much.

ADELAINE ORR.

Fourth Church. Allegheny, Pa.

The Mission Study Course and our Young People.

BY C. R. WATSON.

Interest is impossible without know-

ledge, and the young people of to-day are to constitute the church of to-morrow. Here is the double argument for the educational campaign on foreign missions which is proposed for 1903. Last summer I visited one of the largest wholesale firms of a large city. The goods which they were just then handling were winter goods. That firm was anticipating the season's needs by six months' time. All successful business is conducted upon principles of forethought and foresight. We cannot afford to neglect these principles in conducting the King's business.

The enlarging demands of our mission fields, which are even now pressing upon us, require therefore that measures be taken to make the church of the future a more aggressively missionary church. To the most casual observer, it is clear that the present missionary interest is insufficient to meet the tremendous missionary obligations which now rest upon our church, and these obligations are increasing yearly. The church's loyalty must be made commensurate with her duty in this matter of missionary service. To this end an educational campaign on foreign missions is being launched among our young people.

Many denominations are putting forth special effort to awaken among their young people an intelligent interest in the missionary work of the church. By organizing Mission Study classes and outlining Mission Study courses, by issuing missionary libraries and holding conferences and conventions, by special correspondence with the leaders of Young People's societies and personal visits, the missionary boards of the Baptist, Presbyterian, Methodist Episcopal and Congregational churches have sought to reach their young people. The M. E. church has made this a separate department of work, and has appointed a secretary who gives his whole time to supervising the missionary work in the Epworth Leagues and Sabbath-schools.

The Young People's movement in our church has always been a missionary movement. Its conventions have more than once given special impetus to the missionary interest of our church; its gifts have often made advances in the work possible. A more systematic and comprehensive presentation of the missionary work of the church is needed, however, in order to deepen the missionary interest of our young people, and make that interest intelligent and abiding.

The Mission Study course proposes to present, for 1903, in twelve monthly meetings, the essential facts of our work in Egypt, in India, and in The Sudan. These monthly studies cannot fail to leave their impress upon the lives of those who pursue the course. But we want much more than a mere general impression. We want a definite, accurate knowledge. To this end, study and note-taking are specially urged. A Hand-Book has been prepared for the guidance of missionary committees. An Equipment has been suggested, consisting of books, maps, charts and other helps. A column will appear in the Christian Union Herald each month giving a detailed treatment of the missionary topic for that month. Those who enter heartily into the methods of study outlined in this course cannot fail to lay in their lives the foundation for an abiding and intelligent missionary interest.

What Women's Missionary societies can do: The Women's Missionary Society of every congregation has it within its power to give no small impetus to the Mission Study movement. Missionary in aim and closely associated, through the lives of its members, with the Young People's Society, the Women's Missionary Society may properly co-operate in pushing this Mission Study Course. It can do this in two ways:—(1) Where a Young People's Society has failed to take note of the Mission Study course, the Women's Missionary Society can call attention to the plan and urge its adoption. (2) The Women's Missionary Society can co-operate with the Young People's Society in

securing the library equipment and the maps which are necessary to the course. The two societies can work jointly in providing for the use of their church, this valuable missionary equipment.

From Month to Month.

Board of Directors.

The regular monthly meeting of the Board was held in the usual place Jan. 6th, the 1st Vice President, Miss Brown, presiding and conducting devotional exercises. Fourteen members present.

The Home secretary reported a letter from Miss Montgomery, Warm Springs Agency, who made 26 visits during the month. Miss Montgomery has been acting as substitute teacher in the government school, as no desirable teacher has as yet been secured by the government. A letter from Rev. Gordon reported four deaths at Warm Springs since the last report. Miss Wishart, of Good Hope mission, Pittsburg, reported 82 visits made in November. A very encouraging report of the new mission in Cincinnati, O., was received from both Miss McMunn and Rev. McKirahan; also a letter from Dr. Kirkpatrick, of Tacoma, and a report from Miss Stewart, who made 120 calls in November. A letter from Dr. Gilchrist stated that the Home Mission Board approves the appointing of Miss Ethel Cox missionary at Whatcom. Report received from Mr. Fortunato, of the Italian mission.

The Freedmen's secretary gave reports for month of December, from Camden, Norfolk, Prairie, Bluestone, Chase City, Athens, Canton Bend, Cleveland, Riceville, Miller's Ferry and Knoxville. Bible reader at Knoxville had made 78 visits. The secretary was instructed to have blanks printed for use of tenants on the farm at Prairie.

The secretary of Home for Missionaries' Children reported the name of Mrs. McElree Johnson to fill vacancy on the local Board caused by the resignation of Miss Barr.

Finance committee reported having received interest on loan and partial payment of principal from 7th church, Allegheny.

Foreign secretary reported several letters from missionaries and others in regard to the work of the department. Letters were ordered written conveying the sympathy of the Board to Mrs. Barr and the Foreign Board in the loss sustained by each in the death of Dr. Barr.

Mrs. T. D. Mellon, of Springdale, Allegheny Presbyterial, was elected to fill vacancy in the Board.

The Parsonage secretary was instructed to say to all trustees who have loans on parsonages that insurance policies must be renewed or loans will be called in. Letter from Clearfield Harbor enclosing interest on loan.

CANNIE W. YOURD.

Memorial Tributes.

Mrs. J. L. Acheson.

At a meeting of the W. M. S. and Y. P. societies held in Graham's church, Pine Bush, N. Y., Oct. 14, the following resolutions were unanimously adopted:

WHEREAS, it has pleased our Heavenly Father to remove from our midst Mrs. J. L. Atcheson, our beloved sister and co-worker, who labored to promote the work of the Master in our Presbytery, having been the honored President of the W. M. A. and actively engaged in the Young People's work, therefore be it,

Resolved, That we tender our heartfelt sympathy to her husband, the Rev. J. L. Acheson, relatives, friends,

the church and societies with which she was identified, knowing from our association with Mrs. Acheson in the Presbyterial work, what a loss Graham's church and community of Pine Bush have sustained.

Resolved, That a copy of these be sent to the husband and also placed on the minutes of both societies.

MR. JAS. COX,
MRS. A. S. BIDDLE,
MRS. W. F. BARTLEY. } COM.

Miss Elizabeth McLaughlin.

The Women's Missionary Society of Hookstown, Pa. wish to offer a tribute of love and esteem to the memory of Miss Elizabeth McLaughlin, a charter member of our society, who fell asleep Sept. 27, 1902.

As a society we feel that a sister has passed from our sight, whose kind words of council and earnest prayers we shall miss in our meetings.

Her love for the Saviour was deep and abiding and every department of the work pertaining to the advancement of His kingdom met with a warm response. She was ever ready for service for the Master. The needy found in her a friend, and being blessed with a liberal portion of material goods, she dispensed with open hand. She left the greater portion of her es tate to Home and Foreign missions. In her long illness and great suffering no murmur escaped her. She was true to her Saviour, her pastor and friends. As our ranks are being thinned let us come in closer touch with our Captain.

To the lovely sister we offer heartfelt sympathy. "Blessed are the dead who die in the Lord." COM.

Mrs. Rossie J. Pierson.

The Women's Missionary Society of the United Presbyterian church, of Fowler, Cal , offer this tribute of love to the memory of Mrs. Rossie J. Pierson, who died Oct. 24, 1902.

She was an earnest Christian and kind faithful friend. She ever lived the text found in Psalm 26:8, "Lord I have loved the habitation of thy house, and the place where thine honor dwelleth."

We extend our tenderest sympathy to the bereaved family and commend them to the Saviour she loved and served. COM.

Mrs. Mary J. Cuthbert.

A tribute of love from the Women's Missionary Society of Ingram U. P. church in memory of Mrs. Mary J. Cuthbert, who was called to her eternal home Oct. 30, 1902. In this providence we bow humbly to the will of our heavenly Father, knowing that he doeth all things well.

Mrs. Cuthbert will be sadly missed in the home circle where she was a devoted wife and mother. It might be said that she had much to live for, yet we doubt not "to die was gain." Though she was of kind, quiet, gentle, unassuming manner, ever devoted to her family, she was none the less consecrated to her God.

In her death we recognize the voice of God saying unto us, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

Our tenderest sympathies go out to the bereaved ones, especially to the sorrowing husband and the three motherless children. We commend them to the Saviour she loved and served, and our prayer is that they may be sustained and comforted by Him who knoweth all of our sorrows.

MRS. C. F. WARDEN,
MRS. IRA GRIBBEN, } COM.

Mrs. Jane Grier McMaster.

The Women's Missionary Society of Adamsville, Pa. wish to add a tribute to the memory of Mrs. Jane Grier McMaster, who died very suddenly at her home here about 12 o'clock, Saturday, Nov 8, of heart trouble. She had been in poor health for some time, but her death was wholly unexpected, and the news was a severe shock to the entire community.

Mrs. McMaster has been an active member of our society from the time of its organization and was secretary at the time of her death. Although we know she is now happy, we cannot but miss her cheerful face and kindly greeting. She was faithful in attendance on divine service. Her cheerful disposition, great liberality and willingness to help in all church work bears testimony to her Christian character. Her work here is ended, but her influence still lives. Her seat in the choir is vacant, but there will be one more voice in Heaven singing Alleluia.

Through the 53 years of her life she had not neglected to prepare for the great change and looked forward with hope and resignation to entering the life beyond. She is sadly missed in the home and church. May we be like her when the cry is made, "Behold the bridegroom cometh" and be ready to go out and meet him.

We commend the bereaved husband and daughter to the kind heavenly Father who doeth all things well. For whom the Lord loveth he chasteneth, and may they be given grace to say, "Though he slay me, yet will I trust in Him."

MRS. A. J. RAMREY,
MRS. J. F. CONLEY,
MRS. T J. CATHCART, } COM.

Rev. Dr W. W. Barr.

The Women's Aid and Missionary Society of the Eighth United Presbyterian Church of Philadelphia hereby present their tribute of affection and respect to the memory of Rev. Dr. W. W. Barr, who was called to his eternal home on the twenty-fifth day of December, 1902.

For thirty-five years Dr. Barr taught us in the things pertaining to the kingdom of God, visited and comforted with rare pastoral skill and fidelity the sick and sorrowing, and diligently used every means to advance the kingdom of God, not only in our own congregation, but also in the far off lands of Egypt and India.

For forty-three years he went in and out among us, adorning the doctrine of our Lord and Saviour both in precept and life. "The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity."

The congregation, the community, the church, have all sustained a loss which will be greatly felt; but we bow and adore before the wisdom of Him who doeth all things well.

We extend our deepest sympathy to his mourning family, and commend them to the Father of mercies and the God of all comfort, who comforteth us in all our tribulation.

MRS. J. H. WEBSTER,
MRS. M. J. KESSLER. } COM.

Rev. W. M. McKelvey. Miss Marion A. Paden. Miss J. P. Simpson, M. D. Miss Emma M. Minger. Miss Zella W. Mitchell. Rev. J. Howard Boyd.
Mrs. Cora May McKelvey. Miss Alice B. Underwood. Miss Anna M. Hamilton. Miss Lillian McConnell. Miss Myra A. Boyd. Mrs. J. H. Boyd.

NEW MISSIONARIES WHO WERE SENT TO OUR FOREIGN FIELDS LAST FALL.